

Can you make saints, who fall short of being men? Out upon such saints. Away with such piety! It makes any creature, who is deceived by its lofty pretensions, "two fold more the child of hell," than it found him. I have heard of some "young converts," who would not join a church that treated men as men, according to their moral worth! If prejudice, the most insane and cruel, could not be honored, and factitious distinctions maintained;—if they must take their place at the communion table, by the side of their poor brother, of another complexion, their offended dignity would turn away, and stand aloof from the Savior's "little ones!" I have heard of a church, which said its arrangements to such views and feelings, and bowed before the giant prejudices of its young converts; and gloried in its shame, by baptizing its anti-Christian expedients by the name of efforts to save souls! Out, I say, upon such notions of salvation. Romance for reality! Animal feeling for Christian principle! False philosophy, for "Jesus Christ and Him crucified."

Are you the man, my brother, to talk of saving those, whose hearts are too hard and narrow to admit the common sentiments of humanity! Alas, this piety, both un-human and inhuman, what mischief has it not done wherever it has been countenanced in the church of God! What! Is God, our Savior, to be honored with human sacrifices! Human nature to be placed a bleeding victim on the altar of Piety! Men, women, and children to be offered by thousands to Moloch in the midst of the monuments of Christianity, without adoration or rebuke!—Nay, ministers, and elders, and deacons, "binding the sacrifice with cords unto the horns of the altar!" And we, preachers of the Gospel, in the midst of these abominations, must close eyes, ears, and lips, and keep to our proper business of saving souls! Are we thus to compromise gainsayers! And extend the taint of the Cross! And bring the whole family of Adam into one dear brotherhood!

Let me entreat you to study your Bible. Mark the course which prophets and apostles, with the Savior at their head, pursued. Did they throw the mantle of religion over the chain of gold, and the scourge of oppression? When? Where? How? That thing they never did. In language, the most pointed and emphatic, they exposed the hypocrisy of those pretenses, who tried to unite the love of God with hatred of man. They applied the edge of the most cutting irony to the fat hearts of such religionists. They levelled their dreadful blows at the king on his throne and the priest at the altar. Wealth, renown, refinement, furnished no shield for the guilty. And were they not intent on the salvation of souls? Yes; indeed they were; and they employed the only appropriate means. Who, now, is to occupy the places which their ascents to heaven has left vacant? If the ministers of the gospel refuse to catch their mantle, on whose shoulders shall it fall? If the pulpit may not be employed in exposing and rebuking popular iniquity, what is it good for? Shall we leave the guilty to work out their own reformation, while we, — keep ourselves to the business of saving souls!

Look again, my brother, to those models, to which every Christian minister is bound to conform himself. Did they take the side of the oppressor against the oppressed?—Did they court the rich and despise the poor? Did they look on unmoved while the strong crushed the weak. Never. Of the victims of popular prejudice and violence they were the friends and advocates; and this at the hazard of reputation and of life.—When did they refuse "to consider the poor?" to raise up the down-trodden? Were they not "eyes to the blind and feet were they not to the lame?" The cause which they knew not, were they not forward and thorough to search out? Did not our Savior appropriate the Gospel especially to the poor—to the poor, to whom His heart and His arms were ever open? And must we see the poor, driven from the Cross, robbed of the Bible, plundered—not of their "ewe lambs," but of their wives and children, insulted, polluted, murdered with impunity, and keep our hearts and our tongues still? Must we see churches, built up by fraud and filled with adultery, without uttering a syllable! And religious teachers claiming for American slavery the stability and the sanctity of a Christian institution! and quoting texts from the Old Testament and the New to justify man-stealing! and spitting their venom in the faces of the friends of human freedom! Must we see all this and much more, and keep as cold and silent as the grave!—And why? For the sake of saving souls! Then let us take the priest on his way to Jericho, for our model. He was, probably, intent on making proselytes. Full of missionary zeal, how could he pause to pity and help the poor sufferer, whom the thieves had left half dead? He could not come down from the work of saving souls to relieve a wounded, bleeding body! His piety effluviated his humanity! and along he stalks on the other side! Say, my brother, are we to stand in his footsteps? Certainly we are, if our priestly obligations are inconsistent with "considering the poor!"

My brother, have you tasted the "blessedness" of "considering the poor?" Do you recognize in them the form and face of your final judge? Be not deceived. Mistake not sickly sentimentalism for Christian principle. Study the description which, in the 25th of Matthew, our Savior gives of the final judgment. What think you of that stranger, hungry, ragged, oppressed, and exhausted by disease, whom He, there, exhibits as His representative? Can you turn away from his crushed frame and broken heart, under the pretence that this is required by your official obligations! The ministers of Christ, too much engaged in soul-saving to sympathize with their suffering Lord, to vindicate His rights, to relieve His necessities! Hypocrisy, my brother, lurks in every such pretence. I charge you, affectionately yet solemnly, in the light of "Jesus Christ and Him crucified," plead the cause of the oppressed. "Cry aloud, and spare not." As thyself in bonds, remember the bound.—Bless the church in the cause of holy freedom. Give heaven and earth no rest till

"every yoke is broken and the oppressed are free." Then shall salvation, proceeding from the throne of God and the Lamb, gladden the face of all the earth. "Then shall thy light break forth as the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee, and the glory of the Lord shall be thy reward." Onida County, N. Y., June, 1836.

Brother Wright of Weybridge, informs us that during a late meeting of deep interest held from the 5th of July to the following Sabbath, he baptized 10 persons. The meeting was adjourned to commence again on the 11th of September, notice of which may be found in another column.

Occasionally complaints are made that the Telegraph is irregular, and in some instances that it fails of reaching subscribers. We have no hesitation in charging the fault to postmasters. It is believed that no paper in the State is mailed more regularly or in better condition than the Telegraph has been for the last six months. Those subscribers who wish for missing numbers can be supplied, with the exception of a very few numbers, by letting us know free of postage, which are wanted.

To CORRESPONDENTS.—A communication from a sister in Bristol, received through the hand of brother Moore, which ought to have been noticed sooner, shall appear, at farthest, week after next. It will be seen that an article in the present number touches the same subject at some length.

Various communications that have been on hand for longer or shorter periods of time will be attended to as soon as there is time to re-write them. A good brother some time ago sent us some fine sentiments which he endeavored to communicate in the shape of poetry and he came very near making it out; but we are so bad a poet—or rather so far from being a poet—that we rarely undertake to finish an incomplete poetic article.

THE VOICE OF FREEDOM, which was issued monthly from the American Anti-Slavery office, instead of the former Monthly Emancipator, is discontinued, and the weekly Emancipator supplied to those who had not received the amount of their subscription. Instead of the monthly paper discontinued, the Executive Committee propose to publish a series of pamphlets.

#### RELIGIOUS SUMMARY.

Niagara Baptist Association.—By the statistical record it appears that this body contains 21 churches, 18 ordained ministers, and 1756 members. The addition by baptism last year is 60, and by letter 231. Though there has not been a large accession by baptism, the same steady support is given to the great cause of benevolence.—N. Y. Bap. Reg.

New York Association.—This body contains 33 churches, 28 ordained ministers, 4 licentiates, and 3931 members.—Id.

Hudson River Association contains 41 churches, 42 ordained ministers, 15 licentiates and 5875 members. The addition by baptism 664, and by letter 345. The next session is to be held at Sing Sing—brother L. Howard to preach the opening sermon.—Id.

MASSACHUSETTS BAPTIST CONVENTION. From the table of Associations published in the Report, which are very complete, we learn the following facts:—The number of Associations is 12; churches 194; ordained ministers, 161; unordained 55; added by baptism the last year 1252; net increase 700; total number of communicants 20,515.—Christian Watchman.

From the N. Y. Evangelist.

A CORNER.—The danger of imprudent speeches.—In Gerrit Smith's letter to Dr. Beecher, reviewing the Doctor's speech at the colonization meeting in Pittsburgh, we find the following "corner," from which Dr. B. will not find it easy to dodge:

You say in your speech: "I know no reason why he (the colored person) should toil for me, or for any other man without reward; and such is the general feeling among all Christians and republicans." Now, we know, that "labor without wages" is "toil without reward"—is the doctrine of nearly the whole south. Do you mean to say, that the whole south is nearly destitute of "Christians and republicans?" I have nothing to say in favor of southern republicans. Indeed, it is as difficult to form conception of slaveholding republicans, as of "white black birds." But, I know that there are Christians in the south—many and precious Christians; and I am happy in believing, that God is waking them up, through the agency of the Anti-Slavery Society to the sin of this doctrine of "labor without wages." But, you did not say what you did, to show, that Christians and republicans are few at the south; but you said it, (and I am sorry for it), to favor the opinion, that the wrongs and robbery of the slave system—the system of "labor without wages"—are generally abhorred at the south as well as at the north. That this opinion is utterly erroneous, the pro-slavery expressions of our legislature and ecclesiastical bodies abundantly testify.

From the N. Y. Evangelist.

Wolff the Missionary.—Cairo, March 20. Mr. Wolff, the Missionary, has left Cairo, on his mission into the interior of Africa.—He was to proceed to Gondat, the capital of Abyssinia, and expected to find his way from thence to Timbuctoo. He is to attempt to reach the Cape of Good Hope from Timbuctoo, and, if he find that impossible, he is to return to Tunis or Morocco.

Rev. Mr. Dickinson, and Mr. and Mrs. North, Missionaries, arrived at Singapore, February 7th from Batavia.

LIBERALITY.—The treasurer of the Missionary Society of the Methodist E. Church

acknowledges in behalf of said society, the sum of five thousand dollars, in a bond of the Lexington and Ohio Rail Road Company, "to be applied for the benefit of the southern or northwestern missions, now or hereafter to be established by the said society." The gentleman is of the city of N. York, and desires that his name should not be announced in connection with his liberality.

Bible Society.—The treasurer of the Am. & For. Bible Soc. acknowledges the receipt of \$786.50, in the Am. Baptist of the 15 inst.

Curious Document.—We present the following as the Constitution of a Temperance Society in the Sandwich Islands: "A company to put out the drinking of rum. This is our thought by which we are alike.—1. Not we to drink rum for pleasure. 2. Not we to buy rum for property. 3. Not we to make rum. 4. Not we to give drink of rum to relatives, neighbors, strangers, without the direction, not drinking. 5. Not we to give rum to a companion doing work, for their work."

Total Abstinence.—From the minutes of the New Jersey Baptist Association held in Burlington, Sept. 22d and 23d, 1835.

From the light which God has in his providence, recently thrown upon the subject of intemperance, in the use of intoxicating or alcoholic liquors; and from the general spirit of the Bible against the indulgence of irregular propensities, we have become fully convinced that it is morally wrong in all, but especially in a professor of religion, to manufacture, vend or use such liquors as a common article of luxury or living; since such practice would be a manifest violation of the spirit of the Bible. For we are commanded to "give none occasion of stumbling to any brother," to "give none offence to the church of God," to "love our neighbors as ourselves," and to "abstain from all appearance of evil." In 1st Cor. 8, 13, Paul the Apostle says, "If meat make my brother to offend, I will eat no flesh while the world standeth." "lest I make my brother to offend." And in the 12th verse of the same chapter he expressly says, "when we sit so against the brethren we sin against Christ."

Wherefore, Resolved, that we recommend to all the Churches in this Association, to resolve themselves into Temperance Societies, upon the principle of entire abstinence from the use of intoxicating liquors, except in case of sudden illness, brethren may judge them necessary. And we further recommend most affectionately and earnestly, that they adopt, without delay, the most active and vigorous measures to reclaim any among them, who manufacture, vend or use intoxicating liquors as a common article of luxury or living, and if any should prove incorrigible, then, in that case, to separate such from their communion and not to suffer sin to rest upon any brother."

RICHMOND, O. On the 14th of April last, the Rev. Lewis Fitch, was installed pastor of the Presbyterian church. A season of revival has been enjoyed by the various churches in the village; a considerable number have been hopefully born again and have publicly professed their faith in Christ.—Home Missionary.

Robert Breckinridge and Geo. Thompson. We find the following announcement in the London Christian Advocate, for June 6:

"We understand that Mr. George Thompson has accepted a challenge from the Rev. Mr. Breckinridge, an American clergyman, now in this country, to debate the general question of his charges against America and American ministers touching the whole subject of African slavery in that country.—The discussion is to take place in Glasgow."

Really, one would think this George Thompson must be somebody in his own country, very different from the vagabond and felon, that the brothers Breckinridge delighted to represent him here. Wonder if the Rev. Dr. Breckinridge, of Princeton, would now accept a challenge from Mr. Thompson for a meeting in Philadelphia. It is strange how silent all the anti-abolition papers are, in regard to the manner in which George Thompson is received in Great Britain. Not one of them, so far as we have observed, has even mentioned the fact of his being called to address the British and Foreign Temperance Society, the Bishop of London in the chair.

By the way, we learn from a statement of Mr. Thompson, in the London Patriot, that a meeting has been held of the committee of the British and Foreign Anti-Slavery Society, at which Dr. Cox was present. Mr. Thompson explained his course in America, when all the members except Dr. Cox declared themselves "more than satisfied" with his proceedings.

Mr. Thompson has held two public meetings in the Baptist Chapel, Devonshire Square, of which Rev. Thomas Price is minister, at which he justified himself against the charge of slandering America by calling her a wicked nation. He also vindicated his conduct in publicly denouncing Dr. Cox.—N. Y. Evangelist.

Measures for Exciting Attention. In a pleasant country village, not far from this city, we had the privilege of attending a Sabbath-evening prayer meeting.—We had the presence and aid of a venerable and much respected clergyman, one of those whose communications make up the appendix to Dr. Sprague's Lectures on Revivals. The meeting was held in the school-room of the Academy, and a large number of the boarding scholars and other young people were present. After several prayers and other exercises, the worthy father took his seat on the raised platform, and requested the principal of the school to send one of the little boys with a Bible, to read a single verse for him. A lad soon stood by the side of the minister.

Min. What is your first name, my child.

Ans. George, Sir.

Min. Well, George, I wish you would turn to the 12th chapter of Ecclesiastes.

George. (After turning over the leaves.) Here it is, Sir.

Min. Now, George, I will thank you

to read, in a distinct voice, so that all can hear, the first verse of that chapter.

The lad read, very properly, the verse directed, "Remember now thy Creator, in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

Min. Well, George, what do you think is the reason that there are so many precepts and exhortations in the Bible addressed particularly to the young, and none to the aged, or those who have gray hairs?

The doctor went on to answer his own question, by giving several reasons, to which all his youthful auditors listened with serious and fixed attention.

Min. Now, George, can you tell me why that word, now, is used here, "Remember now thy Creator?"

The answer was again given by the speaker, and was striking and solemn.—Some other questions were propounded and answered, all in a brief but instructive and profitable manner, the lad all the while standing on the platform by the chair of the speaker. When he had closed his remarks, he said, "I thank you, George, now you may take your seat." And the meeting was closed with a hymn given out from memory and a short prayer.—The effect was pleasing, and we do not doubt many of these dear youth will retain to their dying day the serious impressions evidently made on their minds.—And very likely, some of them may meet their reverend monitor in glory hereafter, and thank him as the honored instrument of their salvation, by the novel device of calling up one of their own number to read and be addressed as their representative.

But we could not help asking, where or by whom has the "new measure" been introduced, that was a most striking deviation from the common and established routine of evening prayer meetings?—N. Y. Evangelist.

#### GENERAL INTELLIGENCE.

From the Middlebury Free Press.

Distressing Accident.—On July 11, 1836, Chester, son of David Parkhill of Cornwall, Vt. while engaged with his father in digging sand from a sand bank, the sand caved in upon him, burying him about 4 feet under the earth, which immediately put an end to his existence. He was a lovely, promising youth, of about 14 years of age, beloved by all his friends and associates. Let this occurrence be a warning to all People to beware of the danger of such places.—Com.

Printers in New-York and Ohio are requested, &c.

FROM MEXICO. Vera Cruz papers to the 1st July, and a file of the official journal of Mexico to the 26th June have been received. The latter contains the despatch of Gen. Filisola, now commanding in Texas, narrating the proceedings previous and subsequent to the capture of Santa Anna, including the convention entered into between the captive and President Burnett of Texas. Gen. Filisola, it appears, has incurred the heavy displeasure of the Mexican government *ad interim*, by complying with the instructions or requests of Santa Anna, as regards the suspension of hostilities, and is ordered to surrender his command to Gen. Urrea, repair to Mexico, and there await his trial by a court martial. It is also officially declared that the convention entered into by Santa Anna and the Texan government, will not be recognized by Mexico. All this we have known unofficially for some time, but now it reaches us in a shape no longer questionable.—N. Y. Evangelist.

The King of Saxony died at Pitzitz on the 6th of June, in the 81st year of his age.

The London papers announce the death of Barry Edward O'Meara, surgeon to the Emperor Napoleon at St. Helena.

The news of the capture of Santa Anna had reached London in the shape of a rumor, but appears not to have obtained credence.

London, June 12.—Rumor of a dissolution of Parliament has been current, and has operated unfavorably upon the shares of those companies the bills of which are now pending.

Despatch.—A family sailed from Vera Cruz, in Mexico, on April 22d, and arrived at New-York on May 5th. On the same day they embarked for France, in the American packet-ship Ulica, which reached Havre on Saturday last. They had time to transfer their effects to the Hamburg steamboat, and without stopping a day took their departure again. On arriving at Hamburg they will continue their route by the steamer to Lubeck, and thence by a similar conveyance to St. Petersburg, where they will find themselves on the 11th inst. Thus in 53 days they will have passed from Mexico, by the United States, France, and Germany, into the capital of Russia.

Subsidence of the coast of Greenland.—It appears, from an article in Prof. Silliman's Journal, that the west coast of Greenland is subsiding. Islands and points of land, which were inhabited 50 or 60 years ago, are now covered with water, the ruins only of the buildings in some cases appearing at low tide.—N. Y. Evangelist.

William and Mary College.—The Whig states that Dr. Empire has resigned the Presidency of William and Mary, and that the visitors have raised Professor Dew to that distinguished post. The law, moral and political courses, are now divided between President Dew and Professor Tucker.

The Smithsonian Institute.—We hear it mentioned that the Hon. Richard Rush, has been, or is to be, appointed by the President of the United States, to attend to the bequest of Mr. Smithson of England, made to the United States for the purpose of establishing a University.—U. S. Gaz.

The Indian Wars.—The war between our mighty nation and a handful of oppressed Indians in the swamps of the south, seems to be by no means at an end. Even the Creeks seem still to be able seriously to annoy their pursuers. About

500 seem to have escaped from our troops and betaken themselves to the swamps, through which they are making their way to join the Seminoles in Florida.

We have the alarming fact that in 1834 out of 2767 wells in Boston, but seven can be used for washing. 427 fail at certain seasons; 62 are injured by drains, (probably the case with all); 134 have brackish and turbid water, and 2760 have hard water, unfit for washing. So that in fact the water of 2085 wells is neither pleasant nor healthy.—Bost. Press.

The Connecticut banks being prohibited from issuing three dollar bills, have got an issue of four dollars.

The number of deaths in the city last week was 163. An examination of the diseases shows that the season of green fruit has arrived. Parents will do well to keep an eye upon their children in this respect. It is nearly impossible to exclude such trash from the market, but people are not obliged to eat it. Ripe fruit, in proper quantities, is favorable to health; but much of that which is now exposed for sale in this city under the name of fruit, is only murder in disguise.—N. Y. Jour. of Com.

N. Orleans, July 12. The rumors from Texas, by Red River, still indicate the approach of a large invading army.—It is said that the Mexicans have blown up the Alamo and retired West, also dismantled the fortress of Goliad.—[Louisiana Adv.

There are fresh rumors from St. Louis of the embodying of 6000 Indians of the North-West, under Black Hawk, in the Wisconsin territory.

The whole of the railroad from Boston to Newburyport has been put under contract, and the work of construction is commenced. In all the contracts, the use of ardent spirits among the workmen is prohibited.

About 200 visitors arrived at Niagara Falls during the two weeks preceding the 18th inst.

The whole cost of the Charleston and Cincinnati Railroad is estimated at \$12,000,000.

The Utica and Schenectady Rail Road is expected to be in operation about the middle of August through the whole length of the line. The cost of a single track is stated at \$1,480,351.47. Of two tracks, \$2,000,000.

Connecticut River.—A bill has passed at the session of Congress just closed, appropriating \$20,000 to commence the work of removing the Bar at the mouth of the Connecticut River.

The crops of wheat in the western part of Pennsylvania are very promising."

REMOVAL OF THE CREEKS. The Montgomery (Ala.) Advertiser of July 16 informs us, that 3000 Indians left that place on Thursday previous, in two steamboats, for their destined home across the Mississippi, under charge of Lieut. Barry, of the U. S. Army.—N. Y. Ecan.

From the inauspicious season of the year, and the crowded state of the boats, it is but reasonable to expect that the Indians will, on the route, suffer much from disease. We look forward to such a result, but hope for a different one.—Adv.

Previous to the departure of the Indians from this place some days since, many serious disturbances occurred. Upon the requisition of the Governor of Georgia, preparations were making to so chain and fetter some 12 or 15 of these deluded wretches, that there could be no escape, when one, by a sudden and energetic effort, succeeded in getting from the grasp of those in whose possession he was—raised a hammer, and inflicted a very severe blow upon the head of one of the guards—gave the war whoop, and then took flight—he was immediately shot dead by a Mobile volunteer, and another bayoneted and died in a few hours.

On the same evening three succeeded in escaping from the guard—one was on Thursday brought into town under arrest—and while proceeding through the streets in a wagon, took a large knife and cut his throat, and instantly expired. Such is the desperation of these beings, rather than be given to the civil authorities of Georgia.

Express Mail from New-York to New-Orleans. The Globe of the 25th ult. contains an advertisement of the Post Office department, for the conveyance of an express mail from New-York to Mobile, Alabama, where it will fall into the great mail, and be carried by steamboats to N. Orleans. The time proposed to be occupied in the conveyance between New-York and New-Orleans is about six days and a half; the regular time for the present mails is a little over thirteen days.

#### NOTICES.

A PROTRACTED MEETING will be held by the Weybridge and Newhaven Baptist church, commencing September 11. Ministering brethren from abroad are solicited to make their arrangements so as to be with and help us. J. K. WRIGHT. 45. cop.5w.

PEACE.—Geo. C. Beckwith agent of the American Peace Society will deliver a lecture at the Baptist meeting-house in this village on Wednesday evening, August 3d, commencing at half past 7 o'clock.

ANTI-ROMANISM.—Calvin G. Munger will lecture on Romanism in the Congregationalist meeting-house, in this village on Thursday evening, commencing at half past 7 o'clock.

A professional man who has lost his voice, and who is accustomed to writing for the press, would be glad of a situation as an editor or an assistant. The religious or moral department would be preferable. By addressing the editor of the Telegraph, information concerning the individual can be obtained. Brandon, Aug. 1, 1836.

WEEKLY RECEIPTS.	
E. Bartlett	\$0.88 A. Comber
H. Kelly	2.00 Albert Norris
J. Button	2.00 C. C. Finch
J. Button, Jr.	2.00 E. Woolcott
H. & R. Henry	2.00 Levi Piper
G. Brownson	2.00 Jno. Field
A. McKee	2.00 H. F. Davis
I. Palmer, Jr.	1.25 C. Moore
N. Holmes	2.00 I. Crissey
R. A. Fonda	2.00 B. G. Spaulding

Received of Ansel Richardson Jr. \$4 for the Vt. Lit. & Sci. Institution. JOHN CONANT, Treasurer. Brandon August 1, 1836.

MARRIED, In this town on Monday morning 1st inst. by Mr. Curtis, Joseph H. Payne, of Ohio, to Nancy S. Denning of Salisbury.

DIED, In Montpelier, on Wednesday last, after a long illness, TIMOTHY MERRILL, Secretary of State, aged 55. For about thirty years Mr. Merrill has been an officer of the State Government, Secretary to the Governor and Council, Clerk of the House, and Secretary of State, and has discharged the duties of these and other public stations with singular ability, promptness, and fidelity. A devoted Christian, an affectionate father, a distinguished lawyer and a good citizen, the State, the church of which he was a member, the bar, his family and this community have lost in Mr. Merrill a man who will be long and well remembered. [Vt. Watchman.

In this Village, on the 1st inst., Helen Amelia, daughter of Henry Spencer of New-Ark, N. J., and grand-daughter of Noah and Anna Rockwell of this village, aged three years and three months. Printers in Hartford, Ct. are requested &c.

#### NOTICE.

THIS may certify that I have this day given and relinquished to my son Lorenzo M. Dow his time to act and trade for himself, and I shall claim none of his wages, nor pay any debts of his contracting after this date. JAMES DOW, Jr. Goshen, July 24th 1836. 45-3w.

#### BLACK RIVER ACADEMY.

AT LUDLOW. THE Fall Term of this institution will commence on Monday, August 29th, under the direction of D. H. RANNEY, A. B. and Miss MARTHA L. BREWSTER, the present instructors.—Instruction will be given in all the branches of a liberal and ornamental education. Calisthenics, a popular and pleasing attendant upon academic instruction, will be taught gratuitously, with the fashionable style of introducing strangers, and the general rules of etiquette in society. Particular attention will be paid to those preparing to become teachers. Lectures on chemistry and natural philosophy will be given, with experiments. Tuition and Board at the usual moderate charges. A. G. TAYLOR, Sec. Ludlow, July 25, 1836. 45:2

#### RICES OF COUNTRY PRODUCE IN BOSTON MARKET.

Corrected weekly from the N. E. Farmer

		from	to
Apples, Russetts & Bald,	bush'l	4 00	6 00
Beans, white,	"	2 30	2 80
Beef, mess,	barrel	11 50	11 75
cargo No. 1,	"	00 00	9 50
prime,	"	7 00	7 50
Beeswax, American,	pound	26	28
Butter, store No. 1,	"	20	22
Cheese, new milk,	"	10	12
Feathers, Northern,	"	54	60
Southern,	"	50	56
Flax, American,	"	9	15
Fish, cod,	quint.	3 00	3 15
FLOUR, Genesee,	barrel	7 44	7 50
Balt., Howard-st.	"	7 82	7 87
do. wharf,	"	7 12	7 25
Alexandria	"	7 62	0 00
Grain, corn, Northern	bush'l	97	99
do. Southern	"	66	68
Rye, Northern,	"	1	00
Barley,	"	53	55
Oats, Northern,	"	50	52
Hay, best English,	ton	24 00	28 00
Eastern screwed	"	20 00	24 00
hard pressed,	"	20 00	24 00
Honey	gall'n	45	50
Hops, 1st quality	pound	13	14
2d do.	"	11	13
Lard, Boston, 1st sort	"	15	16
Southern do. do.	"	14	16
Leather, slaughter sole,	"	18	20
do. upper	"	22	24
dry hide, sole,	"	19	21
do. upper	"	18	20
Philadelphia, sole,	"	27	29
Baltimore do.	"	25	27
Lime, best sort,	cask	1 15	1 18
Plaster Paris,	ton	2 50	2 75
Pork, Mass. insp., extra,	barrel	25 50	25 50
Navy mess,	"	"	"
bone, maddings,	"	"	"
Seeds, Herd's grass	bush'l	2	4
Red Top,	"	40	44
Red clover, North'n	pound	11	13
Silk Cocoons, (American)	bush'l	3 00	"
Tallow, tried,	cwt.	9 00	10 00
WOOL, prime, or Sax.	"	70	77
Amer. full bl. wash'd	"	60	77
do. 3-4 do.	"	60	67
do. 1-2 do.	"	50	55
do. 1-4 & com'n,	"	45	50
Native washed,	"	30	55
pul'd super.	"	60	66
Northern pulled	"	55	66
1st lambs,	"	45	44
2d do.	"	45	44
3d do.	"	30	33
1st spinning,	"	30	33
Southern pulled wool	"	30	33
generally five cents less	"	"	"
per pound.	"	"	"